

# INTRODUCTION TO UPANISHAD



# Upanishad Highlights

S. No.	Upanishad	Vedas	Mantras	Chapter	Sections	Prayer	Acharya	Student	Mahavakya	Imp. Mantra
1.	Kaivalyo Upanishad	Atharvana Veda	25	1	-	Badram Karne	Chatur Mukha Brahma	Ashvalyana Rishi 3 Avastas		6, 10, 15
2.	Mandukya Upanishad (Smallest Upanishad)	Atharvana Veda	12 + 215 Mantras = 227	4		Badram Karne	Manduka	3 Avastas	Verse 2 Ayam Atma Brahma	7
3.	Mundak Samhito Upanishad	Atharvana Veda	65	3	<b>6 Sections</b> Chapter 1 – 2 Chapter 2 – 2 Chapter 3 – 2	Badram Karne...	Angiras	Shaunaka		I – 1 – 6 II – 1 – 3
4.	Prasno Upanishad	Atharvana Veda	67	6	Mantras 1 – 16 2 – 13 3 – 12 4 – 11 5 – 7 6 – 8	Badram Karne	Pipilada	Kalyam Bargava Ashvalayana		
5.	Katho Upanishad	Krishna Yajur Veda	119	2	3 – Vallis in each chapter	Sahana Vavatu	Yama Dharma Raja	Nachiketa		I – 3 – 15 II – 5 – 15 III – 1 – 3
6.	Taittiriya Upanishad	Krishna Yajur Veda	52	3 Shiksha Brahma Brighu	1 – 12 – 29 2 – 9 – 9 3 – 10 – 14	Chapter 1 – Shano Mitra Chapter 2 – Sahana Bavatu Chapter 3 – Sahana Bavatu			5 Koshas	II – I – 2, 3 II – IV – 1
7.	Isa Vasya Mantra Upanishad (Samhita Portion)	Shukla Yajur Veda	18	1	-	Poornam Adhaha				7, 8

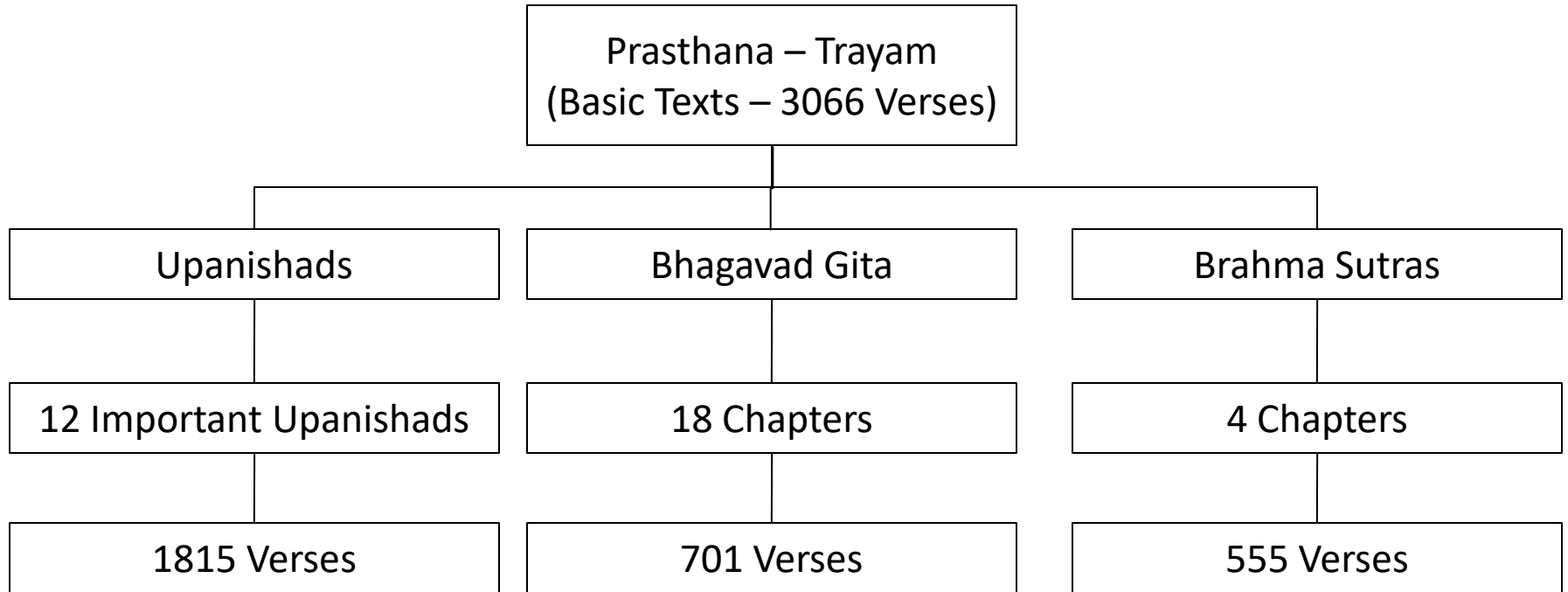
S. No.	Upanishad	Vedas	Mantras	Chapter	Sections	Prayer	Acharya	Student	Mahavakya	Imp. Mantras
8.	Kanwa Brihardanyaka Brahmano Upanishad (Elaboration of ISA)	Shukla Yajur Veda	434	6	3 Khandas Madhu / Muni / Khila 6 Chapter Upadashe – 1 & 2 Upapathi – 3 & 4 Khila – 5 & 6	Poornam Adaha	Yajnavalkya		Aham Brahma Asmi I-IV-10	II-4-5 III-8-8 IV-3-22
9.	Chandogyo Upanishad	Sama Veda	627	8		AAP YA YANTU	Chapter 6 Uddalaka Chapter 7 : Sanatkumara Chapter 8 : Prajapati	Svataketu  Narada  Indra	Tat Tvam Asi 6-8-7 6-16-3 (9 times)	
10.	Kena Upanishad	Sama Veda	35	4	Ch - Mantras 1 – 9 2 – 5 3 – 12 4 – 9	AAP YA YANTU				I-2,3,4, 5,6,7,8
11.	Aitareya Upanishad	Rig Veda	33	3	Ch – Sec – Mantra 1 – 3 – 23 2 – 1 – 6 3 – 1 – 4	Om Van Me Manasi Pratshtita			Pragyanam Brahma III-I-3	
12.	Svetasvatara Upanishad	Krishna Yajur Veda	113	6	1 – 16 2- 17 3 – 21 4 – 22 5 – 14 6 – 23	Poornam Adaha	Sage Svetasvatara			VI-14

**Total**

**1815**

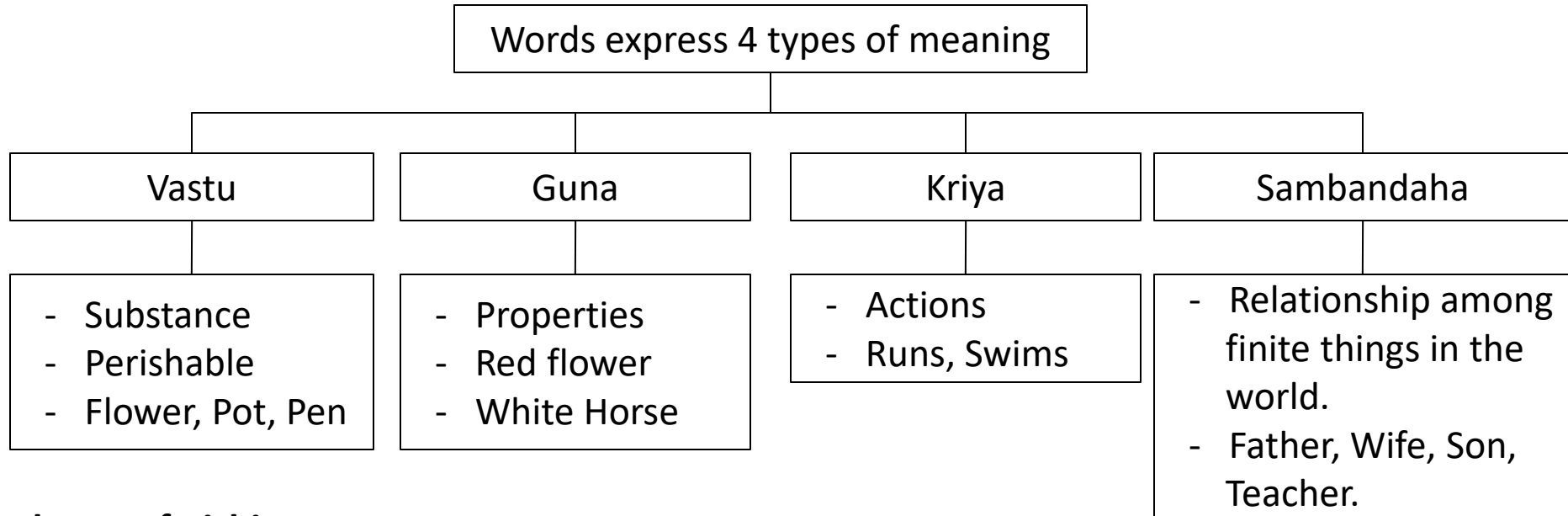
Prasthanaya Trayam → Upanishads → 1815  
→ Brahma Sutras → 550  
→ Bhagavad Gita → 701  
**Total → 3066**

# INTRODUCTION TO UPANISHADS



- Shankara Bhashyam Commentary not available in Kaivalya Upanishad and Svetasvatara Upanishad.
- Shankara Bhashyam Commentary available for Dasa Upanishads.

## INTRODUCTION :



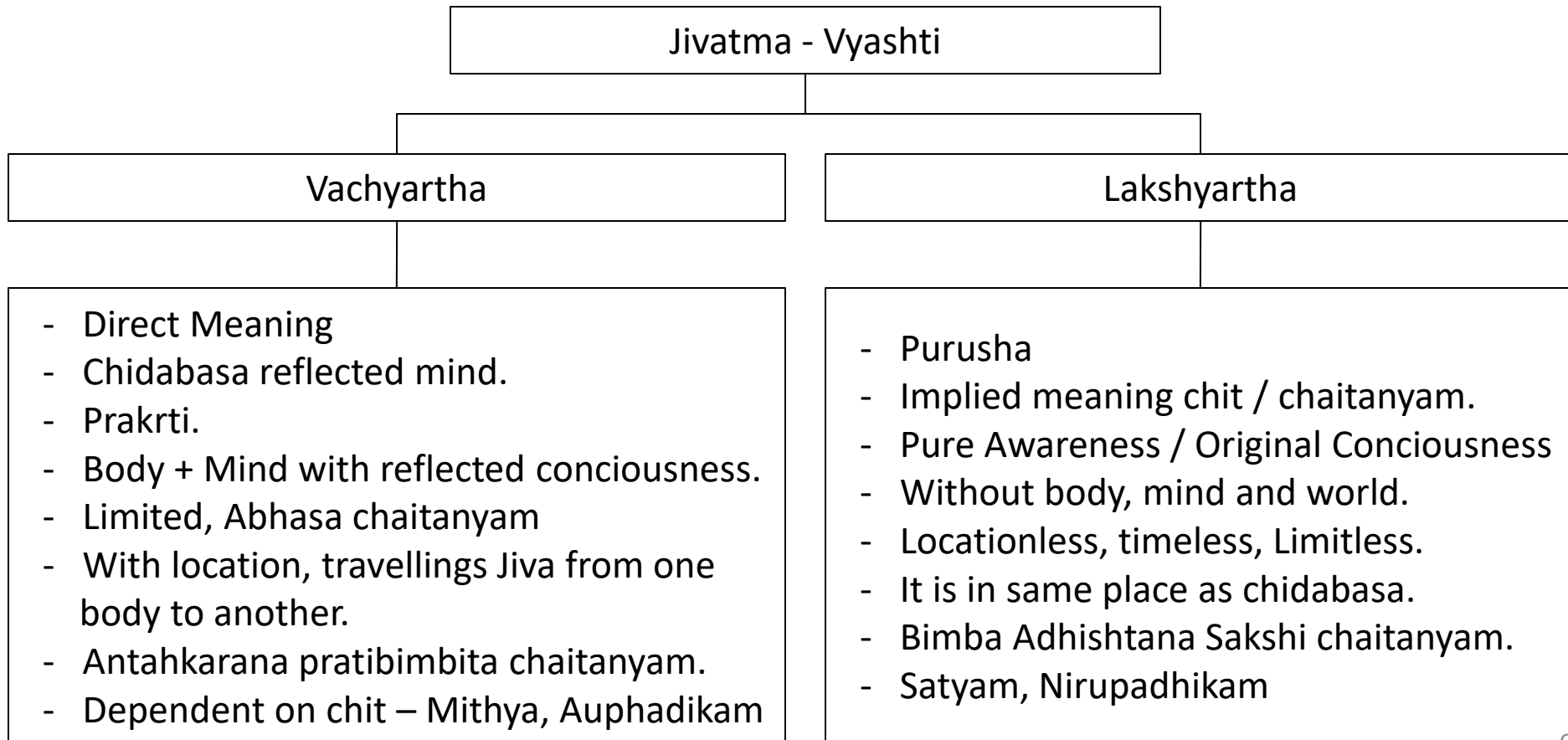
### Theme of Rishis :

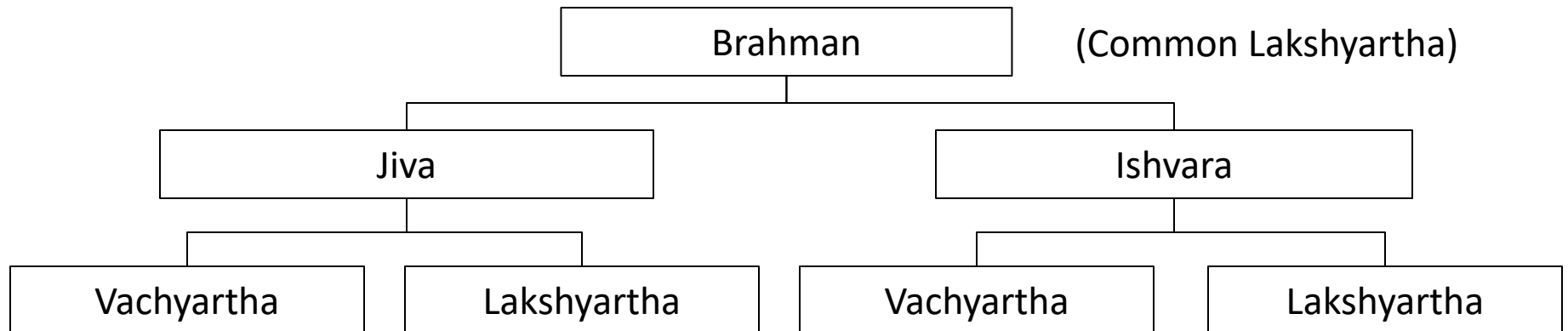
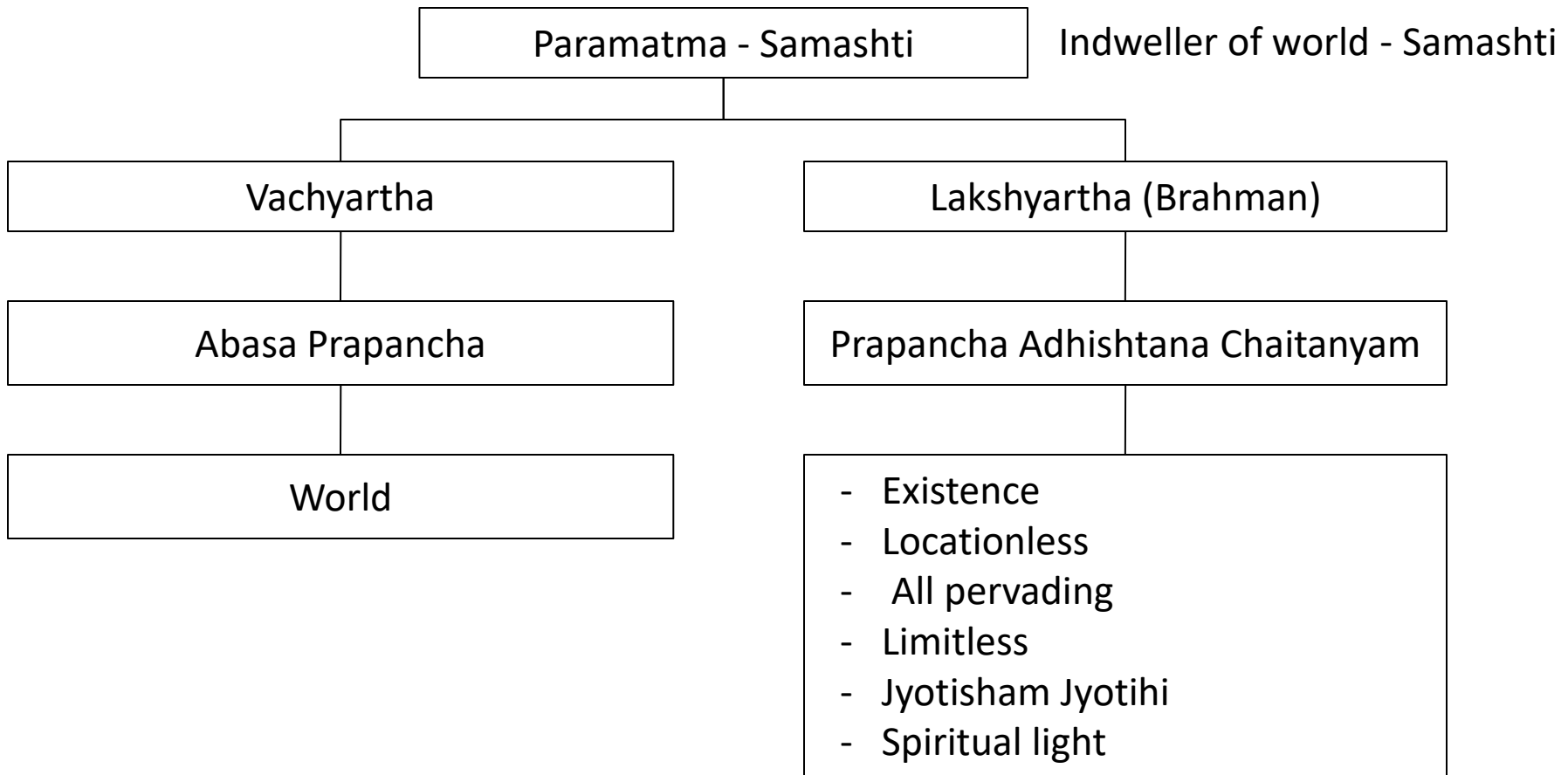
- Transcendental, not a perishable vastu, without Guna, without Kriya, without Sambandha, one without a second.
- Truth is indicated, a subtle head, fired with faith, devotion, sincerity, earnestness, experiences glory of divine reality behind seeming sorrows and apparent imperfection of the world.
- World is a distortion produced when Consciousness gets deflected through the prism of Body – Mind – Intellect.
- In the infinite, there is no existence of finite.

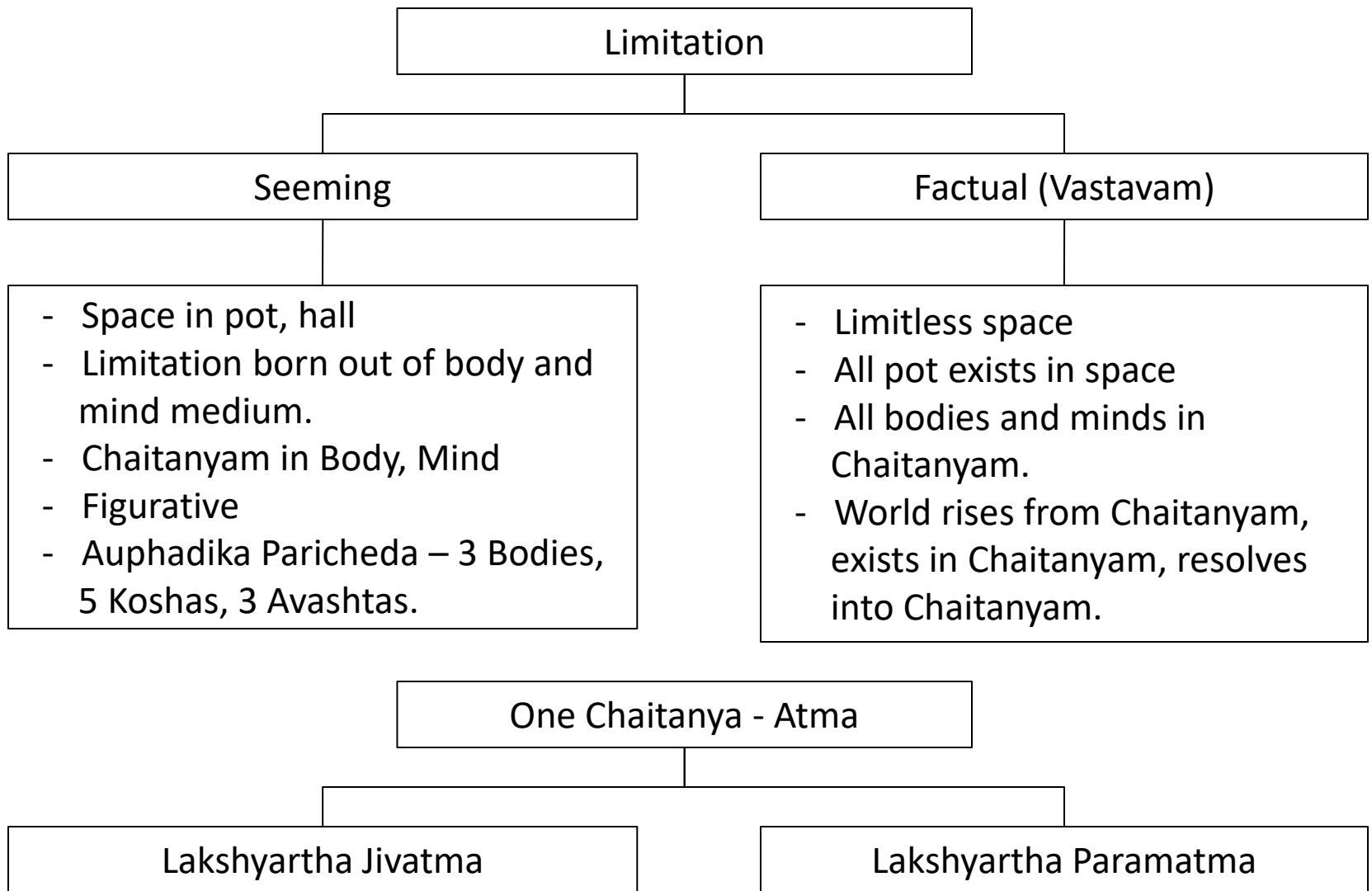
## UNDERSTANDING – MAHAVAKYA

- Lakshyarthā Jiva (Without Medium) = Lakshyarthā Paramatma (without Medium)  
= Atma  
= Oneness / Aikyam
- Example :  $7 + 1 = 10 - 2 = 8$

Wave = Ocean = Water.







### Contemplate :

- My Nature in Jagrat, Svapna Sushupti. Claim nature as in Sleep.



# LAKSHYARTHA MANTRAS

## 1) Gita :

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।  
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७.७ ॥

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 – Verse 7]

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३.३ ॥

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।  
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३.८ ॥

Humility, unpretentiousness, non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness, self-control... [Chapter 13 – Verse 8]

## 2) Brihadaranyaka Upanishad :

तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजनं वासः,  
यथा पाण्ड्राविकम्, यथेन्द्रगोपः, यथाग्न्यर्चिः, यथा  
पुण्डरीकम्, तथा सकृद्विद्युत्तम् ; सकृद्विद्युत्तेव ह वा अस्य  
श्रीर्भवति य एवं वेद ; अथात आदेशः—नेति नेति, न  
ह्येतस्मादिति नेत्यन्यत्परमस्ति ; अथ नामधेयम्—सत्यस्य  
सत्यमिति ; प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ ६ ॥

tasya haitasya puruṣasya rūpam yathā māhārajanam vāsaḥ,  
yathā pāṇḍv-āvikam, yathendragopaḥ, yathāgnyarciḥ,  
yathā puṇḍarīkam, yathā sakṛd-vidyuttam;  
sakṛd-vidyutteva ha vā asya śrīr bhavati, ya evaṁ veda.  
athāta ādeśaḥ na iti na iti, na hy etasmād iti,  
na ity anyat param asti; atha nāma-dheyam satyasya satyam iti.  
prāṇā vai satyam, teṣām eṣa satyam ॥ 6 ॥

The form of that 'being' is as follows : Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman) : 'Not this, Not this'. Because there is no other and more appropriate description than this 'Not this.' Now its name : 'The Truth of truth'. The vital force is truth, and it is the Truth of that. [II – III – 6]

### 3) Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं  
प्रपञ्चोपशमं शान्तं शिवमैद्वतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,  
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram  
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

### 4) Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।  
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;  
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

### 5) Nirvana Shatkam :

मनोबुद्धिहङ्कारचित्तानि नाहं  
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।  
न च व्योमभूमिः न तेजो न वायुः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १ ॥

Mano Buddhi Ahankara Chitta Ninaham  
Nacha Shrotra Jihve Na Cha Ghrana Netre  
Nacha Vyoma Bhoomir Na Tejo Na Vayu  
Chidananda Rupa Shivoham Shivoham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. | 1 |

न च प्राणसंज्ञो न वै पञ्चवायुः  
न वा सप्तधातुर्न वा पञ्चकोशः ।  
न वाक्पाणिपादौ न चौपस्थपायू  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ २

Na Cha Prana Samjno Na Vai Pancha Vayu  
Na Va Saptadhatur Na Va Pancha Koshah  
Na Vak Pani Padau Na Chopastha Payu  
Chidananda Rupa Shivoham Shivoham

I am not the state of being alive or the five type of Vayu. Neither I am the seven elements constituting the body (Dhatu) nor I am the five sheaths which invest the soul. Neither I am voice, hand, or leg nor I am the portion at the bottom of waist (anus or Linga). I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 2 ||

न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau  
Mado Naiva Me Naiva Matsarya Bhavah  
Na Dharmo Na Chartho Na Kamo Na Mokshah  
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 3 ||

न पुण्यं न पापं न सौख्यं न दुःखं  
न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।  
अहं भोजनं नैव भोज्यं न भोक्ता  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ४

Na Punyam Na Papam Na Saukhyam Na Dukham  
Na Mantra Na Teertham Na Vedo Na Yajnaha  
Aham Bhojanam Naiva Bhojyam Na Bhokta  
Chidananda Rupa Shivoham Shivoham

I am not Punya (good deed), Paap (Sin), Saukhya (friendship), or Dukha (Grief). Neither I am chants (Mantra) or Shrine (Teertha) nor I am the Veda or the sacrifice and oblation. Also, I am not the food, or the one that should be eaten, or the eater. I am eternal happiness or bliss state, I am Shiva, I am Shiva. || 4 ||

न मे मृत्युशङ्का न मे जातिभेदः  
पिता नैव मे नैव माता न जन्म ।  
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ५ ॥

Na Me Mrityu Shanka Na Me Jati Bhedah  
Pita Naiva Me Naiva Mata Na Janma  
Na Bandhur Na Mitram Gurur Naiva Shishyah  
Chidananda Rupa Shivoham Shivoham

Neither I am the fear of death nor I am the difference between races. Neither I am [any relation like] father, mother, nor I am born. Also, I am not a relative, a friend, a teacher (Guru), or a student (Shisya). I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 5 ||

अहं निर्विकल्पो निराकाररूपो  
विभुर्व्याप्य सर्वत्र सर्वेन्द्रियाणाम् ।  
सदा मे समत्वं न मुक्तिर्न बन्धः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ६ ॥

Aham Nirvikalpo Nirakara Roopaha  
Vibhur Vyapya Sarvatra Sarvendriyanam  
Sada Me Samatvam Na Mukti Na Bandhah  
Chidananda Rupa Shivoham Shivoham

I am free from changes, and lack all the qualities and form. I envelope all forms from all sides and am beyond the sense-organs. I am always in the state of equality — there is no liberation (Mukti) or captivity (Bandha). I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 6 ||

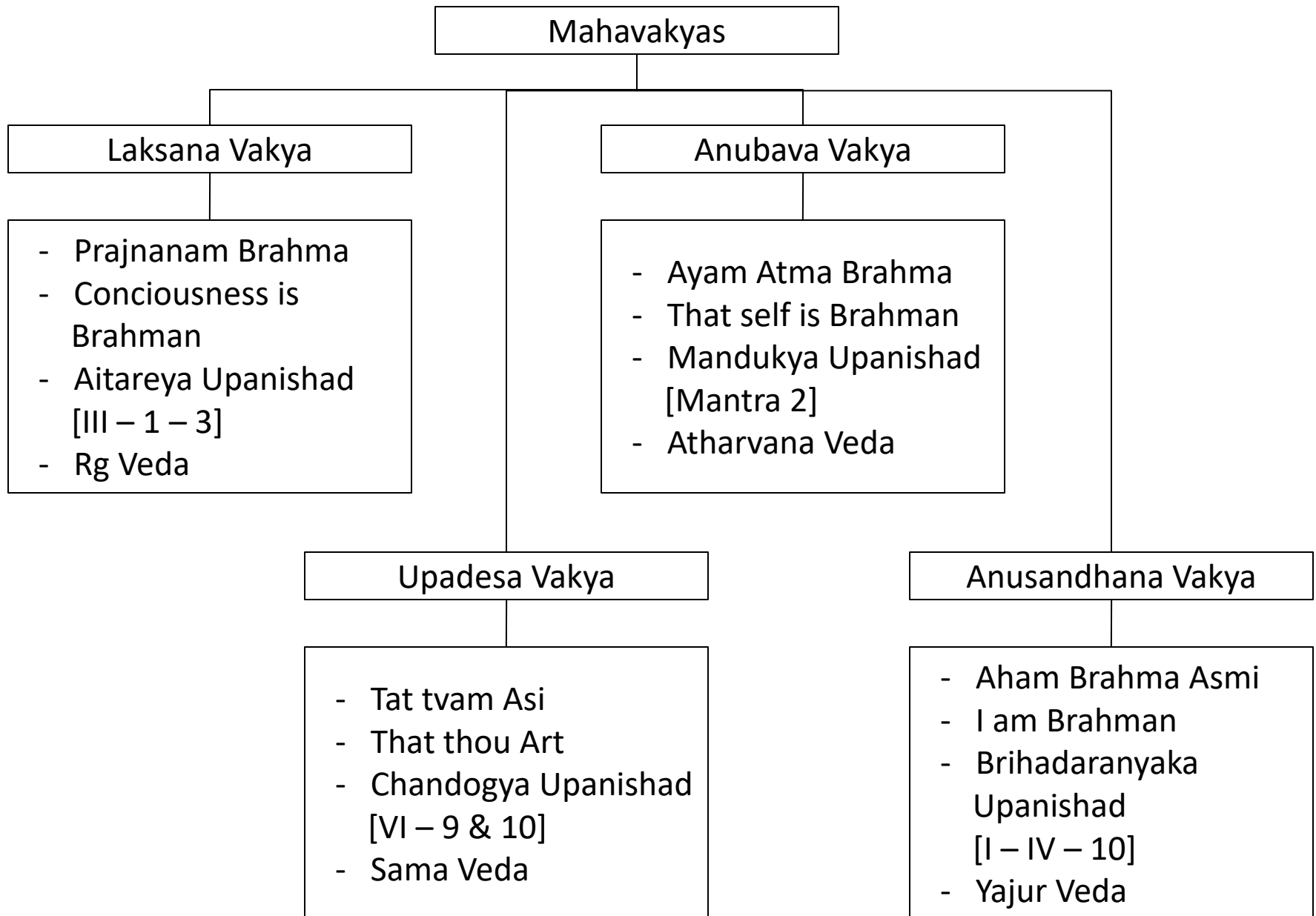
## 6) Gita :

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।  
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १४.१९ ॥

When the Seer beholds no agent other than the Gunas and knows Him who is higher than the Gunas, he attains to My Being. [Chapter 14 – Verse 19]

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।  
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ १४.२० ॥

The embodied-one having crossed beyond these three Gunas out of which the body is evolved, is freed from birth, death, decay, and pain, and attains to immortality. [Chapter 14 – Verse 20]



## Stage 1 : Laksana Vakya (Definition)

- Student reaches master
- Teacher has to define what is Brahma
- Statement of definition of eternal truth – Laksana Vakya.

### Aitareya Upanishad :

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च  
पञ्चमहाभूतानि पृथिवी वायुराकाश आपो  
ज्योतीषीत्येतानीमानि च क्षुद्रमिश्राणीव ।  
बीजानीतराणि चेताराणि चाण्डजानि च  
जारुजानि च स्वेदजानि चोद्भिज्जानि  
चाश्वा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि  
च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं  
प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

Esa brahmaisa indra esa prajapatir-ete sarve deva imani ca  
panca mahabhutani prathivi vayur-akasa apo  
jyotimsi tyetani-mani ca ksura-misraniva  
bijani-tarani cetarani candajani ca  
jarujani ca svedajani codbhijjani  
ca asva gavaḥ puruṣa hastino yat-kincedam prani jangamam ca patatri  
ca yacca sthavaram sarvam tat-prajna-netram prajnane pratisthitam  
prajna-netro lokah prajna pratistha prajnanam brahma ॥ 3 ॥

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all ; verily, Consciousness (Prajnanam) is Brahman. [III – 1 – 3]

## Stage 2 : Upadesa Vakya (Advice)

- Objective definition.
- Teacher directly points to students bosom and roars the truth “That Thou Art”.
- That Conciousness which is Brahman is not behind clouds, it is right here and now to be experienced as this Atman.

### Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स  
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा  
भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ४ ॥

**Sa ya eso'nimaitadatmyamidam sarvam tatsatyam sa  
atma tattvamasi svetaketo iti bhuya eva ma  
bhagavan vijnapayatviti tatha somyeti hovaca ॥ 4 ॥**

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain it again,’ replied his father. [VI – 9 – 4] & [VI – 10 – 3]

### Stage 3 : Anubava Vakya (Realisation)

- Student contemplates essence in him is nothing other than Brahman.
- Discovers for himself “This self is Brahman”
- Road of Realisation to seeker.

### Mandukya Upanishad :

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म  
सोऽयमात्मा चतुष्पात् ॥ २ ॥

Sarvam hyetad Brahma, ayam-atma Brahma ।  
so'yam-atma catuspat ॥ 2 ॥

All this is verily Brahman. This Atman is Brahman. This Atman has four quarters (parts). [Mantra 2]



## Stage 4 : Anusadhana Vakya (Conviction)

- Student comes back to teacher and says “Brahman Am I”.
- Intimately experienced and is constantly awareful of the truth.

### Brihardanyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योज्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

tathā rsinam, tathā manusyānām. taddhaitat paśyan rsir vāma-devaḥ pratipede, aham manur abhavam sūryaś ceti, tad idam api etarhi ya evam veda, aham brahmāsmīti sa idam sarvam bhavati; tasya ha na devāś ca nābhūtyā īśate, ātmā hy esam sa bhavati. atha yo anyām devatām upāste, anyo'sau anyo' ham asmīti, na sa veda; yathā paśur, evam sa devānām; yathā ha vai bahavah paśavo manusyam bhuñjyuh, evam ekaikah puruso devān bhunakti; ekasminn eva paśāv ādīyamāne'priyam bhavati, kimu bahusu? tasmād esām tan na priyam yad etan manusyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

**SHANTI MANTRA OF 4 VEDAS**  
**ATHARVANA VEDA**

**Om bhadram karnebhih srunuyama devah I**  
**Bhadram pasyemaksabhiryajatrah I**  
**Sthirair angaistustuvagmsastanubhih I**  
**Vyasema devahitam yadayuh I**  
**Svasti na indro vrddhasravah I**  
**Svasti nah pusa visvavedah I**  
**Svasti nastarksyo aristanemih I**  
**Svasti no brhaspatirdadhatu I**  
**Om santih santih santih II**

*Om, O worshipful ones, may our ears hear what is good and auspicious! May we see what is auspicious! May we sing your praise, live our allotted span of life in perfect health and strength! May Indra (who is) extolled in the scriptures, Pushan, the all-knowing Trakshya, who saves from all harm, and Brihaspati who protects our spiritual lustre, vouchsafe prosperity in our study of the scriptures and the practice of the truths contained therein! Om peace, peace, peace!*

## KRISHNA YAJUR VEDA

**Om sahana vavathu I  
Sahanau bhunaktu I  
Saha veeryam karavaavahai I  
Tejas vinaava dheeta mastu I  
Ma vidh vishava hai I  
Om shanti shanti shanti hi II**

*May the Lord protect us.  
May He make us enjoy our sessions together.  
May we both strive together.  
May our studies be bright and brilliant.  
May there be no misunderstanding between us.  
Let there be peace outside and with in.  
Om Peace, Peace, Peace.*

## SHUKLA YAJUR VEDA

**Om poornamadah poornamidam I  
Poornaath poorna mudachyate I  
Poornasya poorna madaaya I  
Poorname vaava sishyate I  
Om shanti shanti shanti hi II**

*Om, That is Full, This also is Full,  
From Fullness comes that Fullness,  
Taking Fullness from Fullness,  
Fullness Indeed Remains.  
Om Peace, Peace, Peace.*

## SAMA VEDA

**Om apyayantu mamangani vakpranascaksuh srotramatho  
balamindriyam ca sarvani I  
Sarvam brahmopanisadam I  
Maham brahma nirakuryam ma ma brahma nirakarodanirakaranam  
astvanirakaranam me'stu I  
Tadatmani nirate ya upanisatu dharmaste mayi santu te mayi santu I  
Om santih santih santih II**

*May my limbs, speech, Prana, eye, ear and power of all my senses grow vigorous! All is the pure Brahman of the Upanishads. May I never deny that Brahman! May that Brahman never desert me! Let that relationship endure. Let the virtues recited in the Upanishads be rooted in me. May they repose in me! Om peace. peace. peace!*

## RIG VEDA

**Om van me manasi pratisthita I Mano me vaci pratisthitam I  
Aviravirma edhi I Vedasya ma anisthah I  
Srutam me ma prahasiranenadhithena ahoratran sandadhami I  
Rtam vadisyami I Satyam vadisyami I  
Tanmavatu I Tadvaktaramavatu I  
Avatu mam avatu vaktaramavatu vaktaram I  
Om santih santih santih II**

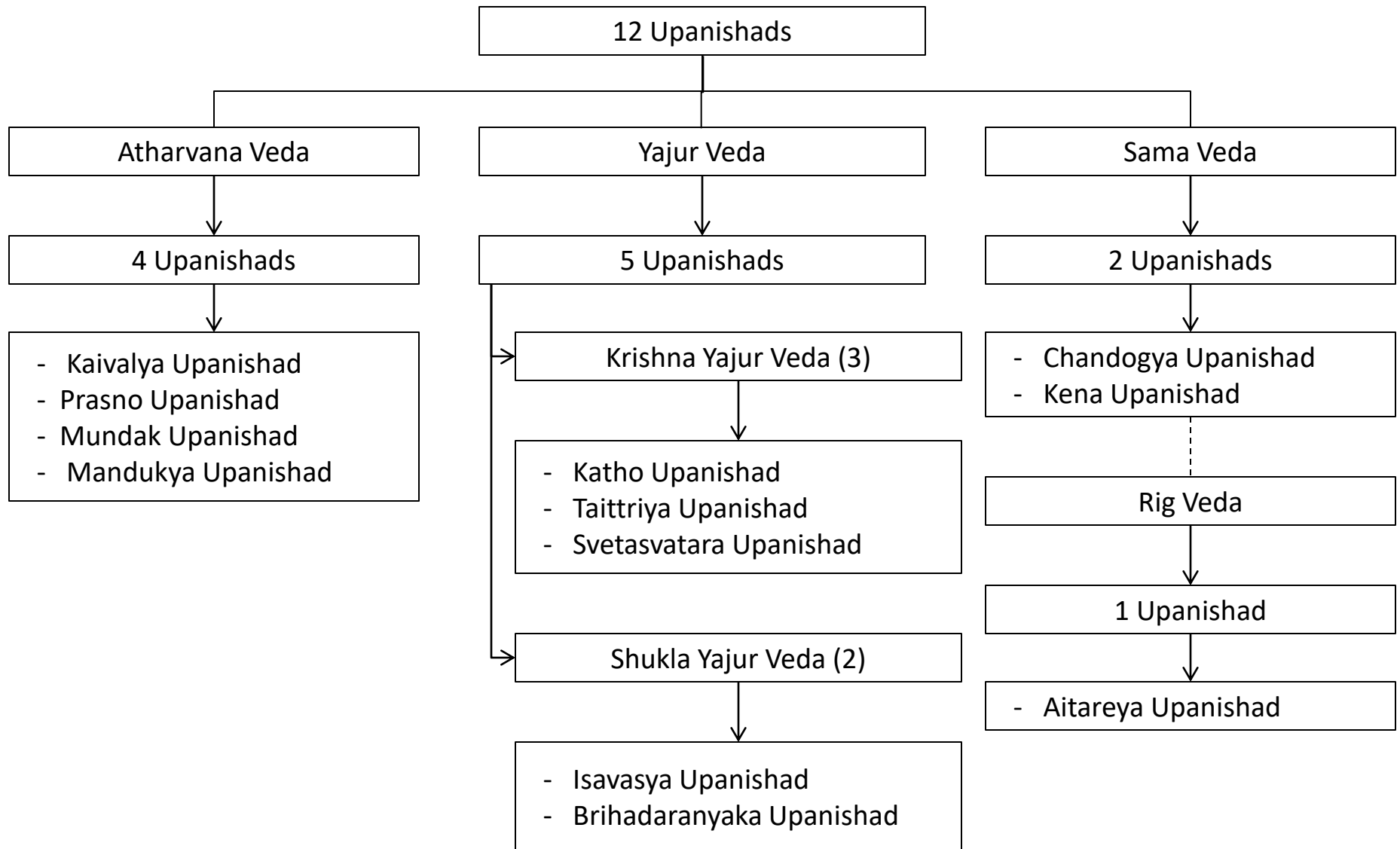
*Om, Let My Speech be Established in My Mind, Let My Mind be Established in My Speech, Let the Knowledge of the Self-Manifest Atman Grow in Me, Let My Mind and Speech be the Support to Experience the Knowledge of the Vedas, Let what is Heard by Me (from the Vedas) be Not a mere Appearance but what is Gained by Studying Day and Night be Retained. I Speak about the Divine Truth, I Speak about the Absolute Truth, May That Protect Me, May That Protect the Preceptor, May that Protect Me, May that Protect the Preceptor, May that Protect the Preceptor, Om Peace, Peace, Peace.*

# 108 UPANISHADS



Upanishad Category / Vedas					
Upanishad Category / Vedas	Rig (10)	Yajur (51)		Sama (16)	Atharva (31)
		Krishna (32)	Shukla (19)		
Principal Upanishad (10)	Aitareya Upanishad	Katha Upanishad	Isavasya Upanishad	Kena Upanishad	Prasna Upanishad
		Taittiriya Upanishad	Brihadaranyaka Upanishad	Chandogya Upanishad	Mandukya Upanishad
					Mundak Upanishad
Vedanta Upanishad (24)	Atma-Bodha Upanishad	Akshi Upanishad	Adhyatma Upanishad	Maha Upanishad	Atma Upanishad
	Kaushitaki-Brahmana Upanishad	Ehakshara Upanishad	Niralamba Upanishad	Maitrayani Upanishad	Surya Upanishad
	Mudgala Upanishad	Garbha Upanishad	Paingala Upanishad	Vajrasuchika Upanishad	
		Pranagnihotra Upanishad	Mantrika Upanishad	Savitri Upanishad	
		Svetasvatara Upanishad	Muktika Upanishad		
		Sariraka Upanishad	Subala Upanishad		
		Suka-Rahasya Upanishad			
		Skanda Upanishad			
		Sarva-sara Upanishad			
Sanyasa Upanishad (17)	Nirvana Upanishad	Katharudra Upanishad	Jabala Upanishad	Aruni Upanishad	Narada-Parivrajaka Upanishad
		Brahma Upanishad	Turiyatita-Avadhuta Upanishad	Kundika Upanishad	Para-Brahma Upanishad
		Avadhuta Upanishad	Paramahamsa Upanishad	Maitrayani Upanishad	Paramahamsa-Parivarjaka Upanishad
			Bhikshuka Upanishad	Sannyasa Upanishad	
			Yajnavalkya Upanishad		
Yoga Upanishad (20)	Nada-bindu Upanishad	Amrita-Nada Upanishad	Mandala-Brahmana Upanishad	Jabali Upanishad	Pasupata-Brahmana Upanishad
		Amrita-Bindu Upanishad	Trisikhi-Brahmana Upanishad	Yoga-Chudamani Upanishad	Maha-Vakya Upanishad
		Kshurika Upanishad	Advaya-Taraka Upanishad		Sandilya Upanishad
		Tejo-Bindu Upanishad	Hamsa Upanishad		
		Dhyana-Bindu Upanishad			
		Brahma-Vidya Upanishad			
		Yoga-Kundalini Upanishad			
		Yoga-Tattva Upanishad			
		Yoga-Sikha Upanishad			
		Varaha Upanishad			
Vaishnava Upanishad (14)		Kali-Santarana Upanishad	Tara-Sara Upanishad	Avyakta Upanishad	Krishna Upanishad
		Maha-Narayana (Yajniki) Upanishad		Vasudeva Upanishad	Garuda Upanishad
					Gopala-Tapaniya Upanishad
					Tripadvibhuti-Mahanarayana Upanishad
					Dattatreya Upanishad
					Nrisimha-Tapaniya Upanishad
					Rama-Tapaniya Upanishad
					Rama-Rahasya Upanishad
Shiva Upanishad (14)	Aksha-Malika Upanishad	Kalagni-Rudra Upanishad		Jabali Upanishad	Atharvasikha Upanishad
		Kaivalya Upanishad		Rudraksha-Jabala Upanishad	Atharvasiras Upanishad
		Dakshinamurti Upanishad			Ganapati Upanishad
		Pancha-Brahma Upanishad			Bhasma-Jabala Upanishad
		Rudra-Hridaya Upanishad			Sarabha Upanishad
					Brihad-jabala Upanishad
Shakti Upanishad (9)	Tripura Upanishad	Saravati-Rahasya Upanishad			Annapurna Upanishad
	Bahvricha Upanishad				Tripura-Tapani Upanishad
	Saubhagya-Lakshmi Upanishad				Devi Upanishad
					Bhavana Upanishad
					Sita Upanishad





# 108 Upanishads

## Rig (10)

- Aitareya Upanishad
- Atma-Bodha Upanishad
- Kaushitaki-Brahmana Upanishad
- Mudgala Upanishad
- Nirvana Upanishad
- Nada-Bindu Upanishad
- Aksha-Malika Upanishad
- Tripura Upanishad
- Bahvricha Upanishad
- Saubhagya-Lakshmi Upanishad

- Sarabha Upanishad
- Brihad-Jabala Upanishad
- Annapurna Upanishad
- Tripura-Tapani Upanishad
- Devi Upanishad
- Bhavana Upanishad
- Sita Upanishad

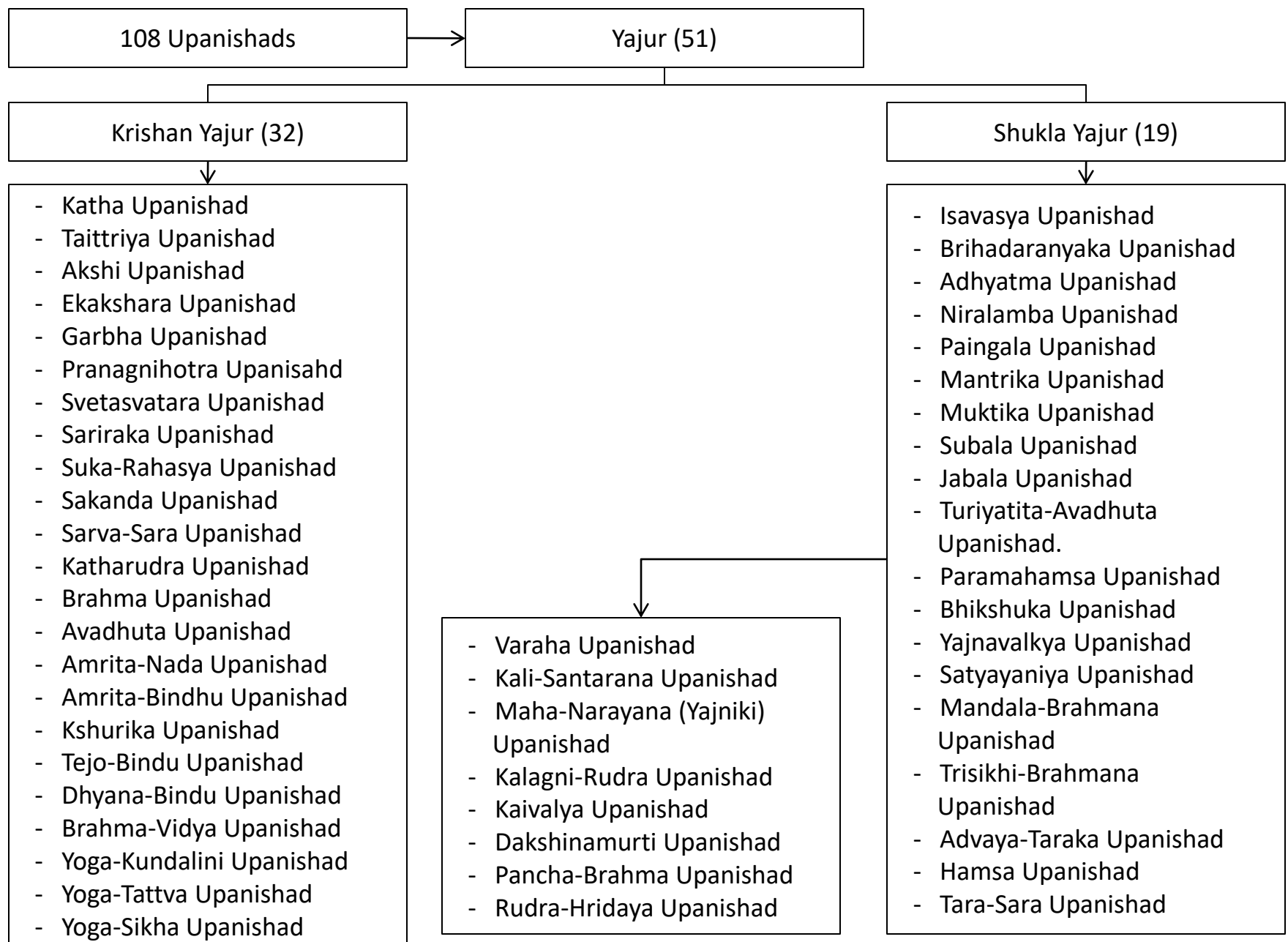
## Sama (16)

- Kena Upanishad
- Chandogya Upanishad
- Maha Upanishad
- Maitrayani Upanishad
- Vajrasuchika Upanishad
- Savitri Upanishad
- Aruni Upanishad
- Kundika Upanishad
- Maitrayani Upanishad
- Sannyasa Upanishad
- Jabali Upanishad
- Yoga-Chudamani Upanishad
- Avyakta Upanishad
- Vasudeva Upanishad
- Jabali Upanishad
- Rudraksha-Jabala Upanishad

- Atharvasikha Upanishad
- Atharvasiras Upanishad
- Ganapati Upanishad
- Bhasma-Jabala Upanishad

## Atharva (31)

- Prasna Upanishad
- Mandukya Upanishad
- Mundaka Upanishad
- Atma Upanishad
- Surya Upanishad
- Narada-Parivarjaka Upanishad
- Para-Brahma Upanishad
- Paramahamsa-parivarjaka Upanishad.
- Pasupata-Brahmana Upanishad
- Maha-Vakya Upanishad
- Sandilya Upanishad
- Krishna Upanishad
- Garuda Upanishad
- Gopala-Tapaniya Upanishad
- Tripadvibhuti-Mahanarayana Upanishad
- Dattatreya Upanishad
- Nrisimha-Tapaniya Upanishad
- Rama-Tapaniya Upanishad
- Rama-rahasya Upanishad
- Hayagriva Upanishad



**Note :**

Please visit this website for further details: [http://merki.lv/vedas/Upanishadas/Muktika%20Upanishad%20\\_eng\\_.pdf](http://merki.lv/vedas/Upanishadas/Muktika%20Upanishad%20_eng_.pdf)